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INTERNATIONAL BIBLE STUDY.

May 4, 1884.——*Acts* XV. 35-XVI. 10.

See last *Guardian*.

May 11, 1884.—— *Acts* XVI. 11-24.

We follow the missionary party to Europe. We must not suppose that the Gospel was now for the first time proclaimed in Europe. There was a considerable body of Christians in Rome, mostly converted Jews, and some of them had been there a good while, perhaps from the year in which the Spirit of God had been first given; for among the multitude that then heard the Apostles preach were some from Rome, who, returning thither would gladly tell their compatriots what things they had heard, seen and experienced. Paul and his companions saw not fit to tarry in Samothrace (an island), or Neapolis, but hurried on to Philippi, a chief city and a Roman colony. Here they spent some days. They did not go into the bazaar with trumpet and flag, loudly proclaiming the Gospel, which may nevertheless be a proper thing to do on some occasions. They wished to be led by the Lord, and get their opportunities from him. On the (Jewish) Sabbath they went to a place in the outskirts, on the bank of a river, whither certain (Jewish) women were in the habit of gathering on the Sabbath, doubtless to worship God. There was apparantly no synagogue, and the few Jews there were accustomed to gather here on the Sabbath; but when Paul and his companions attended, they found the rest of the congregation to be composed exclusively of women. Paul and Silas told them about the Messiah, and the Lord opened the heart of one of them named Lydia, trading in purple cloth, to attend to the things proclaimed by Paul. She had doubtless given the Lord the key of her heart, saying, I am thine; show me thy salvation; and he inclined her by the Spirit to give attention to the things spoken by the foreign brethren. This matter of attention is of the highest importance; without it the Gospel cannot possibly take effect in the hearts of men. The evidences of the divine origin of the Gospel cannot possibly be recognized apart from attention, and this was the principle end secured by miracles, it compelled men to give attention to the thing proclaimed. She was baptized and so was her household, and she entreated the preachers to make her house their home, and would not take "No" for an answer. "If ye have judged me to be faithful to the Lord, come;" if you are satisfied that I am a sincere believer, honour me by taking up your abode with me. She was probably a widow and a woman of some character and spirit, carrying on mercantile business in a foreign land. She thought and acted for herself, doing what the Lord showed her to be right whatever people might think about it. It is a good thing every way when the Gospel reaches such a heart.

"And it came to pass as we went (often) to (the place of) prayer, a certain damsel possessed with a spirit of divination met us, who brought her masters much gain by soothsaying; the same followed Paul and us and cried, saying, These men are the servants of the Most High God who show unto us the way of salvation."

As yet the apostolic party appear to have limited their ministrations to the Jews. This damsel was a female slave who worked herself up into paroxysms and then uttered things which were deemed oracular. It is quite possible that there may have been some demoniacal influence present in these persons, and in the corresponding *warekari* of the Hindoos. But in the matter here narrated she was led by the spirit of truth to bear testimony to the messengers of Christ, and that too in the most emphatic manner. The Greek religion was thus made to testify to Christianity, and virtually prophesy its own overthrow. Let us note how God, who has the absolute control of all things, knows how to bear testimony unto his servants who look to him for this, and thus opens the door for them to enter communities otherwise barred against them. But they must be men to whom God's honour can safely be entrusted. "She did this many days." Day after day she bore this testimony to them, and many were doubtless led to give heed to the message proclaimed by them, because of this conspicuous testimony. At length, Paul became aware that the thing was likely to do harm, as people might be led to suppose there were some affinity between the evangelists and the party of the pythoness, and a misconception of their Gospel get hold of the minds of men. So Paul, speaking in the name of Jesus Christ, commanded the spirit to come out of her. And the spirit did so, to the confusion of her masters, whose prosperous traffic was suddenly arrested. They were much more impressed by this unwelcome fact, than they had been by the testimony of the young woman to the sacred character of the preachers. Like the Gadarenes who valued their swine above the beneficient work of Christ, they valued that which they earned from the superstition of the Greeks more than anything that Paul and Silas could show them. They seized the preachers and dragged them before the authorities, where they accused them of being pestilent Jews teaching men to adopt customs which the Roman law forbad. There was a great outcry against them, and the magistrates gave orders to have them beaten and put into prison, which was done.

Youth is like a tender plant which is liable to be broken or parched or frosted, but which kept by a careful hand under the Master's guidance, will bloom long and sweetly after the Summer days of life are over.

WEEKLY REVIEW.

—A singular example of the way in which priestly influence and priestly interests interpenetrate the details of Hindu life, has come to light this week. The Government supposed that it had the ordering of all export and import duties, but it now appears that the Maharajahs or high-priests of Guzarat derive a large income from duties on cotton or other articles that pass through the hands of their devotees. Maharajah Padamanji, manager or proprietor of a temple at Broach, brought a suit against a certain Mofussil Company for Rs. 4455 due on account of cotton sold by them, being the amount of the usual cess. Mr. Chundoolal, subordinate judge of Surat, admitted the claim and ordered payment. The case was appealed, and the decision reversed by Mr. Hammick, judge at Broach, and the High Court, Bombay have upheld his judgment to the effect thrt all such cesses were done away by law in 1844. It follows from this that all such payments have been illegal since 1844. We have here again an illustration of the fact that Caste in this country constitutes an *imperium in imperio* and we never can be quite sure what authority it is that is obeyed. We suppose the Caste would have dealt with any neglect of this usage on the part of its own people; but the Mofussil Company happens to be managed by a European. It is the recurrence of questions of this kind, linking caste and religion with ordinary transactions, that makes it so very important and so very difficult to secure men of fearless impartiality in the subordiate judgeships.

—HINDU widows are obliged to have their heads shaved. The correspondent of a contemporary tells of a case in Rajputana where the hair was brutally plucked from the head, instead of being removed by the razor. We do not remember to have previously heard of such a case, and should like to know if such a custom really exists.

—THE Missionaries and Evangelical Ministers of Calcutta have united in extending a formal invitation to Messrs Moody and Sankey to visit India at the earliest practicable date. Many will eagerly wait for the reply to this invitation.

—THE Rev. S. Knowles of Gonda, Oudh, with his party of evangelists, has again visited the annual Devi Patan *mela*, and supplies the *Indian Witness* with an interesting account of what he witnessed both at the *mela* and on his way to it. At one place where he and his preachers conducted a service in front of a liquor seller's shop, the latter came forward when seekers were called for and declared his readines to become a follower of Christ. He consented to give up the sale of liquor, worship God through Christ and walk in the way of truth, so far as he knew it. He was there and then baptized. A blind man declared himself a follower of

Christ. At Balrampore two Brahmans and eight others avowed themselves believers and were placed under instruction. At the fair itself seven persons including one faqir and two Brahmans were received as disciples. We place in our Epitome some extracts from this remarkable narrative.

—THE *Philosophic Inquirer* of Madras speaks of the late D. M. Bennett, the man who was put in prison for a year for his persistent efforts to defile the imaginations of the young by the circulation of obscene literature as "that great and good free-thought champion." Acknowledging that he was an Atheist, it hears with delight that some like-minded persons have been erecting a monument to his memory. These words of his are on the monument:

I can hardly yield my consent that this is the last of our individuality; and I fondly think that Father and Mother Nature are able to accomplish the best, greatest, and most desirable of all problems,—a continued individual existence. But I am borrowing no trouble about it."

Thus, after spending his life in opposing the truths of revelation and even of natural religion (which tells of the eternal power and Godhead of the Creator) he goes out of the world findly hoping that "Father and Mother Nature" are able (and perhaps willing) to accomplish the best, greatest and most desirable of all problems,—man's future existence. The awful fear of using language resembling that of religions people, forbids him speaking of God, and so he talks about a divine married cruple, "Father and Mother Nature." The fool hath said in his heart, There is no God."

—WE have received the following from Coonoor, April 25th:

The Chaplain of Coonoor, and the Pastor of the Union Church have arranged for a series of Special Services in which they hope to be assisted by the following visiting Missionaries, viz: Rev. J. W. Bishop, Church Mission Society, Rev. B. Rice and W. M. Jones, London Mission Society, Rev. J. Gillings, Wesleyan Mission Society, Rev. J. Frohnmeyer, Basle Mission Society, Rev. J. W. Scudder, Arcot Mission and Rev. J. A. Northrup, M. E. Church, Bangalore.

The prayers of God's children are asked for the Divine blessing on these services. Similar services were held last year with very encouraging results. R.

—We have received a very long letter, misspelt and ungrammatical, complaining of the extracts that have appeared in the *Bombay Gurdian* relating to Mr. Bradlaugh and "that great and good man, Thomas Paine." Our correspondent is not willing to believe the statements, but furnishes no disproof. Mr. Thomas Paine died at New Rochelle, in the immediate vicinity of New York, and the facts regarding his last days were well known, not only to those who differed from him, but to those who participated in his infidelity. He became more and more the slave of drink, and nothing could exceed the wretchedness of his last moments. A highly esteemed member of the community of Friends, ministered to him in his last illness, and testifies to the facts that have been published. It doubtless seems to the opponents of Christianity a natural way of accounting for these statements, to attribute them to the rancour of Christians, wishing to detract from the influence of his books by such representations of his end. But it would have been impossible to trump up such things regarding the end of a public character like this. The confutation would have been furnished at once. Christians do not assert that all who seek to vilify Christianity, die miserably. The editor of the *Bombay Gurdian* was for many years an infidel himself, yet continued to be a respectable member of society. As for the story about Mr. Bradlaugh, it is no impeachment of his argumentative power that he was silenced by the experience of a Christian woman. Experience may be met by counter experience, but not by argumentation. If Bradlaugh could have told of peace and joy and the sense of God's love and power over sin, and an invincible hope secured to him by infidelity, well and good; but he could not.

—MANY in India will remember Mr. Phillips, the Pilgrim Singer, who visited India ten years ago, singing the Gospel so sweetly. He and his wife were accompanied by their eldest son, a boy of about 12 years. We have received a card *in memoriam* of the son, James Clark Phillips, who died "a peaceful and triumphant death February 19th last, in his 23 year, and was buried at Fredonia, N. Y. Many will sympathize with the bereaved parents, in the temporary loss thus sustained.

—THE Editor of the *B. G.* returns thanks to the unknown friend who forwarded lines on his 68th birthday.

—THE Rev. Henry C. Squires left for England by yesterday's Mail, without being able to speak positively as to his return. He will be very much missed by the congregation at Girgaum to whom he has been ministering for some years, and by the Chr. community of Bombay generally. There are so few in the Church of England ministry of this country who hold fast to evangelical sentiments and practice, that we can ill afford to lose a man like Mr. Squires from the field. The Church Missionary Society has occupied a very responsible position in India, not merely as regards the work among the Natives, but in holding the fort of evangelical religion in a day when the garrison is so seriously reduced. The Rev. Robert Squires will carry on for a season the duties connected with the Girgaum Pastorate. Who will occupy the Secretaryship vacated by Mr. H. C. Squires we know not.

—MR. Muller preached on Sunday last in the morning at St. Andrews' and in the evening at Grant Road Church. He spoke to educated Natives on Tuesday at the Free Gen. Assembly's Institution. Apart from the Native Christians there was not a large attendance of educated Natives. The Grant Road Church was crowded on the following evening to hear him give an account of his life and work. On Thursday, at the Zenana Mission House, Girgaum, he spoke to Christian workers, giving them a number of valuable hints, valuable if treasured and acted upon, as we hope they may be. At this meeting Colonel Van Heythuysen took the opportunity of referring to the approaching departure of Mr. Squires, Pastor of the Girgaum Church, and Mr. Squires himself spoke some parting words. Mr. and Mrs. Muller spent six months in India, and it is matter of thankfulness that at the moment of departure there was no indication that their health had suffered in any way. We do not know if there is any other example of a European coming to this country in his 79th year, for any purpose, much less for the purpose of witnessing to the people concerning the faithfulness of God and the freeness of salvation in Christ. One would have thought that a people professing to be so religous as the Hindoos would have been greatly impressed by this testimony. But wisdom is justified by her children, and it is mainly from European and Indian Christians that Mr. Muller has received a warm welcome. He leaves behind him undying remembrances. We call attention to one thing which ought to impress those who often indulge in criticisms on missionaries and ministers. Mr. Muller has gone all over India, speaking daily for six months, bearing all the expenses connected with his travels, and has now left the country without having either directly or indirectly at any time, asked aid for the great work in which he was engaged, or had a single collection taken for it. All that he has done has been to ask prayer for the important objects committed to his care.

NOTICES OF BOOKS AND REPORTS.

"GEORGE Muller in Agra." The good people in Agra who heard Mr. Muller preach there, thought they could not do better than secure some memorial of his visit, and have put together in this pamphlet what they remembered of his discourses and the impressions produced by them. It was a happy idea. We extract as follows.

When the venerable man, the veteran victor in many spiritual conflicts, stood up to speak, the Master's question, "What went ye out for to see?" recurred to the mind. No man personifying the reed shaken with the wind; no man clothed in the gaudy trappings of kings' houses; no man announced as accredited by princes, schools of learning, or scientific associations, was there; but a humble, simple-minded Christian, in sober garb, "strong in the Lord and in the power of His might." Not a man carefully trained in schools of rhetoric to prepare posies of the flowers of eloquence to win popular applause, but one endowed with that "vehement simplicity" which is the strongest and sharpest arrow in the quiver of the preacher of the truths of Christianity; the weapon distinct from but working in conjunction with the Sword of the Spirit. His "preaching is not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God" (1 Cor., ii. 4 & 5). He does not preach another, or a new Gospel, but tells the "old, old story" with dignified calmness. He spoke of those great truths which, though generally acknowledged, are not permitted to be a vital force to many to whom they are familiar, but which, in his own person and experience, are shown to be practical working things of every day need and efficacy.

One of the writers in this pamphlet raises the following question with reference to Psalm 66: 18 ("If I regard iniquity in my heart, the Lord will not hear.") "Can it be true that abstinence from sin, on the part of the sinner, must precede the opening of God's ear to that sinner's cry?" To regard iniquity in the heart is, as we understand it, to *cherish* some wrong inclination, habit; to *cling* to something confessedly wrong. Repentance is shown by consenting to give up every evil way and by looking to the Lord for grace to quit it. It is very true that sinners are not required to get rid of sin, before apprehending God's love, for if they could do that they would show that they had no need of a Saviour.

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"GUJARAT and the Gujaratis: Pictures of Men and Manners taken from Life." 2nd Edition. By Behramji M. Malabari. Ed. Soc. Press, Bombay. The first edition of this work received a very friendly welcome from the press of India and was favourably noticed in England. The second edition is considerably enlarged and has chapters on the following additional subjects: Travel and Study; Floods and Fires of Surat; Are the Parsees deteriorating? Native Medicoes; Native Abuses; Native Singing; Sports and Games in Gujarat. The book is enriched with a number of illustrations, oriental in conception and execution. The book has been handsomely printed. The writer's English is ordinarily good, without being pretentious. There is some times a misapprehension. For instance, Native Abuses would not be understood by an Englishman as referring to the use of abusive speech. There is much that is interesting in this book, and a large amount of information is here brought together. It is written in a sprightly vein, and one is sometimes not certain if the author wishes to be taken seriously or not. He does not spare the Parsees, his own people; he has a patronizing word for the missionary. This book is quite a gallery of pictures of the men in Western India who have any marked individuality, and the different races and castes and conditions are more appreciatively pourtrayed than they would be if a passing visitor were to undertake it.

The Bombay Guardian.

SATURDAY, MAY 3, 1884.

CURCI, ITALY AND THE POPE.

WHEN the Papal Infallibility was decreed, the Church of Rome declared herself unreformable. Nothing sadder can be decreed for any institution than the prohibition of improvement. Rome glories in her unchangeableness. The promise, "If any man lack wisdom let him ask of God who giveth to all man liberally and upbraideth not," is to her unmeaning. She has no need of the physician. A reformer is necessarily an enemy. This is the climax of the doom of Rome. So long as there was hope that she would consent to learn there was hope that she might be saved from the doom that is coming upon the impenitent world. This forlorn hope would seem to have been taken away. Rome cannot learn, cannot change. *Semper eadem.* The last reformer that has risen up is the Jesuit Father Curci. His eyes have been so far anointed with the eye-salve of the Gospel, that he has been able to see the drift of things in the Church, and the absolute necessity of some different pilotage that she might be a means of blessing the nations. A gentleman in Bombay has translated into English Father Curci's book, "*La Nuova Italia ed i Vecchi Zelanti (New Italy and old Zealots)*" and we have been favoured with a copy of the same, and our readers will, we think, be interested in some extracts from the pamphlet.

Father Curci, once "the starring preacher of the Gesú Church in Rome, and amongst the most eminent contributors to that *Civiltà Catholica* on which Pius IXth had conferred the unprecedented distinction of being declared by an Apostolical Brief the specific organ of truth and holy doctrine," † takes the church for his pole-star and expatiates with much unction upon the means by which it can recover its pristine brilliancy, hoping that, if his advice be accepted, the church will be fully exonerated from the unworthy accusation of having placed the nation in the formidable dilemma of making a choice between her and the fatherland, as well as from the still more odious imputation of wishing to injure the nation by recovering the temporal power (or *mundane element* according to the phraseology of St. Paul).

After having been under the special tutelage of the pope for twelve and more centuries, Curci sees that the drift of things in Italy is towards ungodliness, immorality and infidelity. Here the Church has had what she called the States of the Church, provinces of which she had absolute and complete control, and to which we may naturally look to ascertain her fitness for regenerating mankind. But according to the testimony of her own keenest observers, the result has been singularly disappointing.

"In short, precisely as the church may be ready to accommodate herself easily in whatever is *accidental and variable* in her to the various exigencies of society, she finds herself, on the other hand, in a position to introduce therein no small portion of what is *substantial and invariable*, which is to her everything, or at least the end of evrything; whereas rigid tenacity to the former makes her less fit, and might render her totally unfit, for initiating the latter among men. And such appears to me to be the present condition of New Italy, where the labours of the zealots have endeavoured, and not in vain, to cause to pass as essentials of the church and inseparable therefrom certain of her outward appearances, established or added in another age by public authority, but which have been or will be abolished by it, or at least modified."

The great majority of Roman Catholic journals regard it as their duty to resist tooth and nail the advance of all new ideas, and rule the church by immemorial tradition.

Speaking, therefore, of these, who are in this instance organs of the zealots, whose ways, as I have already said, are factious, without constituting a properly so-called faction, their ways are such that they have in course of time extinguished in the soul all reverence for truth, and, so to speak, all sense of justice, so that these editors drag into their writings all kinds of falsifications, tricks, sophistry, calumnies, invectives, and, above all, the low language of the streets, in which unworthy arts they are not much better than the worst class of secular journals.

Quem dens vult perdere prius demental, says an old Latin adage; and it is strikingly exemplified in the course of the Church of Rome in Europe. In Protestant countries the Church of Rome has found herself compelled to adopt other tactics, and to lay aside her deep distrust of broad daylight, and forget some of her traditions and accommodate herself to the order of things in which she is seeking to find a place. But in Roman Catholic Europe, the effort is to preserve the past at any cost, and the great majority of the priestly party fail to perceive that the Church is doomed unless she consent to be divorced from the past. Curci perceives this and is doing his best to get the Church to see it, but the principal result of his endeavours is to bring upon himself the opprobrium of heresy. He sees that even Luther's Reformation was made the means of bringing advantage to the Church. Not that he sympathizes with Protestantism. He considers it a calamity that so many in Italy are welcoming Protestant ideas, and blames the old zealots for driving men to this, by compelling them to choose between Italy and the church. The dogma of Infallibility was promulgated chiefly through the efforts of the old zealots. Curci has much to say about the decay of biblical studies.

This very alacrity of the Protestants in biblical studies, which ought to be to us a stimulus for beautiful emulation, has been taken as a pretext for calumniating them to such a degree, that in some large dioceses the opinion has spread among the young clergy that it would be a blasphemy to peruse such works, it being a distinguishing feature of the Protestants to study the Bible. Good God! What have we come to? Then we ought to leave off believing in Christ and adoring Him, because the Protestants profess to believe in Him and to adore Him.

It is a remarkable sign of the times that in the very Italy where 40 years ago the Church was doing her utmost to exclude men from the knowledge of the SS. in the vernacular, a Jesuit dignitary, Father Curci, should have printed an edition of 30,000 copies of the Gospel with notes at a low price. He spent three years in expounding the Gospels in the church of San Giacomo. Sowing thus to the wind he reaped the whirlwind, and all sacred ministrations were interdicted to him. In 1873 he printed a new translation of the New Testament, with Comment, hoping that the priests would avail themselves of it; but they seem very carefully to have eschewed it.

Curci insists that it is a mistake for the Church to be making herself unhappy about the disunion of Church and State. She should make the best of it. It was Curci's emphatic denial of the possibility of restoring the Pope's temporal power, that caused his expulsion from the order of the Jesuits.

And now God admonishes and chastises the world by the *system of separation*, withdrawing a powerful means of its civil perfection, and at the same time mercifully visiting the church by depriving her ministers of a certain kind of goods which they were no longer in a position to use for the advantage of others, or did use at great risk, perhaps to their own detriment, as appears from the impatience with which they bore their loss, and from the eager anxiety with which they contend for their restoration.

We hope this pamphlet will get into the hands of those Roman Catholics in this country who are sincerely seeking to know the truth as it is in Christ. We should be sorry to have them stop where Curci is. There is really no place for him in the Church of Rome. It is a point of honour with her not to acknowledge that she has been deceiving the nations and the best way for her friends to help her is to come out of her.

APOCALYPTIC SKETCHES. LXII.

"This is the seeond death." Rev. XX. 14.

The new revision has it this way: "This is the second death, the lake of fire."—We are told that the second death has no power over those who have part in the first re-urrection. Over those who participate in the first resurrection, nothing has power which has torment in it. Death, the last enemy, has been destroyed for them They have attained to that which Paul so earnestly

sought, (Phil III) and which he so fervently commended to the Ephesians (I 17—II 1.) It would seem that a day is coming when the promise of Christ in John XI. 26: "Whosoever liveth and believeth on me shall never die," shall be fulfilled. Death to one who is under the wrath of God, is the lake of fire.

"And if any was not found written in the book of life, he was cast into the lake of fire." The book of life is the book in which men find their characters and the character of their works and words so unerringly displayed that they are compelled to recognize the fidelity of the judgment. To put it otherwise, the book of life is the faithful presentment of the mind of Christ, and they are written therein who see to it that the grace of God bring them into entire harmony with it. The glory of Christ in his Saviourhood; in his power to transform into exact resemblance with himself those who previously had least resemblance to himself. His glory is not—as some suppose—in dissimilarity, in the immense gulf that yawns between him and all creatures, but in the fact that he takes the children of wrath and of disobedience and brings them into such conformity to himself, that when He comes it is to be glorified in his saints and admired in all them that believe. Christ is not only the Saviour, he is the pattern believer; his words shall judge men in the last day, the day that puts an end to the delusions and self-deceptions of men. Happy are they who now open the dooms day book, the book of judgment, even the New Testament, and look therein for their own portraits and finding something very different receive in their hearts the condemnation of themselves, and then in faith look to the uplifted Christ and are changed into the same image and realize that they have passed from death unto life.

"And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. xx. 1.

The new heavens and the new earth were predicted by Isaiah (lxv. 17). In that passage Jerusalem is spoken of as participating in that new creation; in other words, the New Jerusalem. Peter in his 2nd epistle iii also speaks of the new heavens and new earth wherein dwelleth righteousness, i.e, the righteous and only the righteous, those who know Christ as their righteousness and sanctification. In Romans viii the whole creation is represented as groaning and travailing in pain together, expecting the manifestation of the sons of God, and deliverance from the bondage of corruption. The creation that now is, has to render unwilling service to a creature who is alienated from God, and who lords it over creation as though all owed him allegiance. This same material creation is represented as hailing with rapture the day of the restitution of all things. See Psalms xcvi—xcviii. The former heaven and earth are passed away; the whole earth is full of thy glory, said the seraphim; men can no longer walk this earth and look to the stars and speculate if there be a God or not; for the whole creation, even "every created thing which is in the heaven, and on the earth and under the earth and on the sea and all things that are in them, heard I saying, "unto him that sitteth on the throne and unto the Lamb, be the blessing and the honour and the glory and the dominion for ever and ever" Rev. v. 13 N. R. All things shall testify to the pre-eminence of Christ; the least believer shall shine as the sun and have a glory not known to the previous creation.

"There was no more sea." The sea was once the great barrier between nation and nation, separating the nations one from another. Thus China, Japan and many other countries were able to maintain their exclusiveness. All this disappears. Steam-navigation and telegraphy are now binding together in one all parts of the world.

"And I John saw the holy city new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband" "Christ loved the church and gave himself for it" we are told in Ephes. v. 26, 27, "that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle or any such thing." It is by the word that the Lord Jesus effects the sudden change in his bride, the church. "Sanctify them through the truth, thy word is truth," prayed Jesus. The New Jerusalem, the bride of the Lamb, is here represented as coming down from God out of heaven, but in Isaiah 60. we read, Arise, shine! for thy light is come and the glory of the Lord is risen upon thee. We now think of our departing friends as removed to a distant heaven, where everything is as different as possible from the things which we behold in this. But the middle wall of partition is broken down, and all who believe enter into the eternal rest of the kingdom. Thus will be fulfilled the petition, *Thy kingdom come*, thy will be done on earth as it is in heaven.

THE ORIENTAL CHRIST. II.

After the "bathing Christ" and the "fasting Christ" we have the "praying Christ." Here too we have the favourite ideas of the Hindu *read into* the character of the Christ of the Gospels.

Christ not only prayed, but he was prayer. Prayer was incarnated in him. They *saw* prayer, when they beheld Jesus praying; for, "as he prayed, the fashion of his countenance was altered, and his raiment became white and glittering." The mystic devotional syllable is said in the Veda to have invested the face and beard of the primeval utterer with a golden glory. The true word of prayer is changed from glory to glory, from the inner to the outer glory. The countenance of the Christlike man while praying is the countenance of God. The light of the ages and the calmness of the spheres sit upon his brow. Prayer becomes the fashion of the eye, and the expression of the countenance. Prayer becomes the pure lustrous drapery of the body and mind. Hidden spirituality is revealed. It is not the words so much as the attitude that reveals the secret spirituality of prayer. And thus Christ revealed prayer. Christ revealed the laws of prayer. His was the revelation of the true attitude of prayer. It matters little if his actual words have not come down to us. It matters not if such as have come down do not satisfy us, so that we wish to know more. He has bequeathed to us the spirit of prayer. And that spirit fructifies according to the endless variety and potency of human nature. These fruits abound in the lives of all the children of Christ. He prayed without ceasing. From the moment of his baptism to the awful moment when he committed his soul into the hands of the Father on the cross, did he not continually look up? He looked up to heaven for light, strength, and guidance. And what is prayer but looking up? But his continued prayerfulness did not prevent him from approaching the presence of the Father at all special seasons. He prayed at his baptism while in the flowing streams of Jordan. Praying, "the heavens opened, and the Spirit descended upon him." And from that day, whenever the Christlike man prays, the heaveus open and the Spirit descends.

We congratulate Mr. Mozoomdar upon his excellent command of the English language. As regards felicity of expression, no fault can be found with him. Yet it does not appear to us that he apprehends what Christ really was in the matter of prayer. Only one prayer of Jesus is recorded at any length, that found in John XVII, and it arrests attention by the striking contrast which it presents with the prayers of ordinary believers, with those even of David, the son of Jesse. Instead of words of entreaty or supplication we have the simple statement of his wish "Father, I WILL that they whom thou hast given me be with me where I am." He never addressed the Father as sinners do, with acknowledgement of sin and moral weakness, asking for help to keep from sinning. There is no trace of anything of this kind. The fervency of his prayers was for his disciples. It is very true that he recognized his habitual dependence as a man upon God, but it was accompanied by the continual consciousness of his union with God, until we reach the hour when, on the cross, he was made a curse for us and for a season found the Godhead eclipsed. *Om* is a mystic word supposed to have transcendent power, used by Brahmins and others. In Christ's praying we find no trace of any such reliance on magical formulas. The Oriental Christ is one who favours the idea that interpenetrates Hinduism, this, viz. that righteonsness is wrought by religious exercises; whereas the true Christ declares the moral ruin of man and his absolnte dependence on God for the gift of righteousness and eternal life.

In the remaining chapters of this book, we have Christ teaching, rebuking, weeping, pilgriming, healing, fasting, parting, dying, reigning. We cannot undertake to follow the author through all these pages. Often, it will seem to the Christian reader that the Christ who is pourtrayed has a marvellous similitude to the Christ of the Bible. The reader at times will be ready to say, the truth itself is here almost reached. A little more and it will be the true Christ that is here presented. We in fact, prefer Mr. Mozoomdar's delineation to M. Renan's. Nevertheless, the Oriental Christ is not the Saviour. He dies to give us a beautiful example of loving submission, and permits us to think that this nature of ours has powers of self-recuperation and only needs a suitable example to develop itself into holiness and beauty. For God is thought to be with the natural man to aid him in all his upward aspirations. The great truth of Scripture that man is ruined by sin and so parted from God that nothing less than the expiatory death of the Son of God can bring about reconciliation, is carefully excluded. We give one more extract, concerning the death of Christ.

In death, as in life, Christ was human nature perfected. If he has taught us how to live, has he not taught us even more completely how to die? Death is an awful thing. How-

ever much we may choose to explain it away, we regard death with feelings which nothing else can excite. The strangeness of the sense of a sure existence in the void unknown weighs upon the heart with a supernatural pressure. And the utmost intensity of such feelings Jesus bore as none had done before. Socrates uttered philosophic self-composure in those immortal words:—"And now it is time to depart. For me to die, for you to live. But which for greater good God only knows." Cato showed heroic courage and devotedness. Seneca illustrated indomitable stoical firmness. But Christ alone presented on the cross the perfection of human nature. The unexampled injustice of the mock trial was consummated in the cruelty of the crucifixion.

What bodily pain is not bearable when the consolation of the Loving Presence is within the soul? And, when *that* ineffable consolation is withdrawn, physical pain is aggravated, and the cry was wrung out of the soul's desolation. It was death upon death. "My Father, why hast thou forsaken me?" So cried Jesus on the cross, to give us infinite encouragement when, at the critical times of life, we, too, feel forsaken. He complained of the Father's forsaking to the Father alone. But never was he *less* forsaken than at that awful moment. The spirit of the Father was never nearer to the Son than it was *then*. Yet he was left alone with the calm majesty of his glorious trust, that our poor, sceptical solitude might be illumined by a similar faith. The Son of Man glorified his messiahship, not with a triumphant union with the Father on earth, not with a chorus of hallelujahs from the mouths of the faithful, neither with the crown of success on his radiant brow, nor with a smile of exultation on his dying lips; but amid apparent failures and undeserved shame, he died with a ringing cry of pain that darkened the triumph of his enemies into a hastening doom. In contrast to that agony is the gravity of the offence of his persecutors. The balance of divine justice, weighing the measureless pain of the dying Christ equally with the guilt of the Jews, is an appalling sight, the thought of which drowned in his heart, even at this moment, all sense of personal injury. Suffering melted into commiseration, death melted into forgiveness; and a suppliant for mercy on behalf of those very men who put him to death, he said, "Father, forgive them, for they know not what they do." Can ideal forgiveness go any further? His mother provided for, the sufferer by his side consoled, his bodily pain fully endured, his sense of desertion expressed, to give us the assurance that God is never nearer to us than when we imagine he is far away, his enemies heartily forgiven, there came the time for the dying Christ to commend his spirit into the hands of the Father. Let the Father who dwelleth in every heart, declare with what response he embraced the glorious spirit of the dying Son. The heavens were darkened, the earth shook, all nature was hushed, as spirit passed away into Spirit. The figure on the cross cried, "It is finished, and he bowed his head, and gave up the ghost."

ADDITIONAL REMINISCENCES. V.

Extracts from diary kept in Bombay, 1862.

Aug. 31. Despondency in America. The English—9 in 10 it is said—sympathize with the South. This will be a humiliating remembrance for England in the future.—Garibaldi about to invade the Roman territory.—Eastern Europe very unsettled. Fearful distress threatening to fall upon the manufacturing districts in England. The remedy proposed is intervention in America, in other words, the dissolution of the Union.—Extracts from Diary 1835-7 published in the *Guardian*, sent to England at the request of a friend, who wished them published there. But, as I anticipated, publishers unwilling. The same in America lately with the Daily Meditations. —I was told lately that I have a bad temper. This is true. My temper is bad, disgusting. The wonder is that I should have anything to do with it.—How long shall this frightful carnage go on in America? Up to this hour, nothing has really been done to disconnect, even in appearance, the Indian Government from Juggernauth and myriads of similar shrines.

Sept 7. My expenses have been for six months, personal, 60 rupees; total expenditure including gifts, Rs. 100. No occupation affording means of support has presented itself in the providence of God. I am abundantly provided for.—Fears entertained of a famine in Western India in consequence of the scantiness of the monsoon. Sunday morning meeting at Mr. Glover's; to-day the fourth.—Heard last evening of the son of a chaplain in this Presidency who had become a Mussulman. At the Mohurrum in Surat he appeared in deep mourning. He is quite a youth.—A month or two ago a young friend of mine, Mr. C. who I thought was a Christian, was received into the R. Catholic church.

8. How necessary it was that the years 1850-62 should elapse in order that by means of the *Guardian*, what God had taught me might be externized. Have just finished Rev. I-V, completing the first 11 ch. of that book. [Chs. VI-XI had been previously commented on.] Some 8 or 10 volumes of exposition have now been placed in the *Guardian*, besides extracts from my diary 1845-48, and extracts from journals. All the steps whereby I attained have been thus placed at the disposal of others.

Oct. 4. Began series of meditations on Christ's sufferings, resurrection &c. completed March 26, 1864.

Oct. 5—62. The last a week of deaths. Three Chr. men taken away. One Mr. Jas. Vitters, a dear friend of mine, a young man of great promise, friend to every thing good, universally respected. I have been with him and the afflicted parents by day and night during the last week. My heart is unusually wrung by this dispensation.

12. Had a letter from Mr. B. P. held in highest estimation by all for his Christian books and consistent life. Speaking of the Native Church in Western India, he says, "There is but very little of heavenly mindedness in the church; some of the brethren are bent upon making money at the sacrifice of their best interests, very few give for the cause of Christ, fewer still pray for it's promotion. The uneducated converts have no clear perception of Christian morality, and religion is with them a form, the word of God has no influence over them And the educated ones are seeking after learning and riches, enjoying the present world as best they can." Sad testimony and true. Is it not time for God to work? [The community referred to have made much progress in the respects mentioned, in 22 years.]—News from America worse and worse. The Southerners have not only repelled the Federate from their soil, but are threatening Washington, Baltimore, Cincinnati and Pennsylvania. The Northerners, discontented with the conduct of the war are talking of raising independent armies. The English Press rejoices without disguise in the manifest ruin of the Union, and the English are panting to receive to their brotherhood, the new Slave empire. Is it not time for God to interpose? Garibaldi is overthrown, and the Pope breathes more freely than he has done for a long time, There is a disposition to abandon the idea of Italy One, and to recognize the inviolability of the Pope's temporal dominion. D. joined the ch. to-day with her two younger sisters.

Nov. 9. Have been nearly three weeks away from Bombay at the Annual Meeting of the Nuggur mission. Found not what I hoped to, but have much cause to thank God for these delightful days of communion and spiritual refreshing, Oct. 17 to Nov. 5 inclusive.—President of the U. S. has issued a proclamation emancipating the slaves on January 1st 1863. The Southerners are exasperated to the last degree and threaten to raise the black flag of universal extermination.—Shall that darker day of wrath and misery dawn upon the world? Is it not time for Elisha to say, What should I wait for the Lord any longer?—The recent humiliations of the Northerners have led, I hope, to a truer spirit of prayer than was there before. Man's extremity is God's opportunity when it brings man to God, destroying his other confidences.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

Dear Sir,—Referring to your article, "Healing by Prayer," in last Guardian, kindly enlighten me on the following points:—

I. Has our Saviour made any positive promise to His ministers or to devout Christians that they should be able to *heal the sick*?

II. Has he ever promised to restore any invalid *without the aid of human expedients*?

III. Has he ever promised the *permanence of miracles*?

IV. Is the theory put forth by Barnes, Monck, and others that by a "*Prayer of Faith*" and a vial of oil they can restore the sick, Scriptural?

V. Can you give me any well authenticated case of recovery by immediate Divine interposition *without the use of any remedial agency*, and,

VI. Does God endow any man or woman, in these days, with the power to *make* the prayer that shall inevitably *make* a diseased body, well?

Hoping to be excused for the liberty taken in addressing you.

Yours in Christ,
An Invalid.

NOTICES.

Baptist Church, Bellasis Road, (opposite the Byculla Club)

Pastor—The Rev. William Bell, M. A.
Sunday Services at 7-30 A. M. and 6 P. M.

The *Anniversary Services* of the Church will be held on Sunday next, the 4th instant, which will also be the first Anniversary of the settlement of the Rev. William Bell, M. A., in the Pastorate. The Pastor will preach both morning and evening, and there will be a Special Collection after the evening Service.

Methodist Church Services.
Sunday the 4th May 1884.

Grant Road.

7-30 A. M. Sunday School; 8-30 A. M. Sermon by R. Sharman; 6 P. M. Sermon by Dr. J. S. Stone; (Educated natives are especially invited to the Evening service.)

Mazagon.

4-30 P. M. Sunday School; 11 A. M. Sermon by Dr. J. S. Stone; 6 P. M. Sermon by Rev. W. Stephens.

Dean Lane Hall, Fort.

9-30 A. M. Sunday School and Bible class with black-board illustration by Dr. J. S. Stone; (All are cordially invited) 11 A. M. Sermon by Rev. W. Stephens; 6 P. M. Sermon by Rev. Geo. Bowen.

M. E. Church Services, Bombay.

Sunday. Grant Road, Eng. 8-30 a. m. and 6 p. m. S. School, 7 a. m. Tamil, 10-30 a. m. Marathi, 4 p. m. Dean Lane, Fort; Eng. 11 a. m. and 6 p. m. S. School, 9-30 a. m. Marathi, 3 p. m. Mazagon, Eng. 11. a. m. and 6 p. m. S. School, 9-30 a. m.—Prayer meetings at each place, Tuesday, 7½ p. m. (Fort, 8 p. m.) and preaching Thursday 7½ p. m. (Fort, 8 p. m.)

Epitome of News.

Saturday, April 26.

—It is probable that Port Blair will shortly be placed in telegraphic communication with Burma by means of a sea cable to Diamond Island.

—The gradual decrease of the Maori race in New Zealand is again attracting attention in that colony. One competent authority has been expressing the opinion that while in Cook's time the Maori population was estimated at one hundred thousand, at the period of our first colonisation of the islands at seventy thousand, at the present day they do not number, men, women, and children, more than thirty thousand. He knew of districts swarming with Maoris in former years which are now depopulated.

—A young Parsee lady, Miss Putlibai D. Wadia, proposes to translate the Queen's new book into Gujarati.

—H. E. the Governor arrived yesterday from Aden and left last evening for Mahabaleshwar.

Monday, April 28.

—The *Madras Mail* says:—The mortality from small-pox in Madras has declined considerably in the last three weeks, the number having been 250 in the week ended the 25th ultimo, 271 in the week ended the 4th instant, 137 in the week ended the 11th instant, and 157 in the week ended the 18th instant. But the total mortality in the town from the disease in the sixteen weeks from the end of December, until the 18th instant, was 3,551. The mortality from all causes was 8,511, which total was 3,581 in excess of the average total for the same period of ten previous years.

—*N. Chr. Adv.* The advance made by Rome since the change of government has been marvelous. The population has increased one third and is now three hundred thousand. Improvements are constantly being made. Old streets and mediæval houses are being torn down and new, broad, well ventilated avenues opened through. One section of the city is composed entirely of fine new buildings, for the most part unoccupied as yet. The new Via Nazionale would be a pride to any city and will doubtless supersede the Corso as the main avenue. There is the unmistakable bustle of a modern city about new Rome. The two thousand English-speaking men in business here cannot but impart some of Anglo-Saxon enterprise. Ten million dollars have just been appropriated for a new railway direct to Naples to be completed before the end of 1886. The post office has become a well-arranged, money-making institution. Italian *rentes* are now favorably quoted on every exchange in Europe, and even in New York these securities are coming into great demand. Men are constantly at work pushing forward the excavations, for the government sees the necessity of offering all attractions to the forty thousand strangers in Rome each season. There has even been a feeling of pride for their ancestry aroused in the Romans, evidenced by the impressive letters "S. P. Q. R." on official proclamations, on the uniforms of officials, government wagons etc., the cage of wolves constantly kept at government expense on the Capitoline as a reminder of the nurse of Rome, and the celebration of the founding of the city observed every year on April 21 by illumination of the forum and Coliseum with Bengal lights.

Over the Tiber, in the Vatican palace, sits the Pope. Moodily he watches these signs of prosperity; unwillingly listens to the reports of the foothold that protestantism has gained, hears the cheers which rise from the populace whenever the royal family drive past, betokening that no king and queen are so loved by a people as are Umberto and Margherita. His court is still maintained precisely as before 1870, but every indication in Rome is that the Pope will never again have temporal power over more than the Vatican palace, which was granted exterritorially by a law of 1871. The newspapers, of which there are scores where there was scarcely one in 1870, are very generally and bitterly opposed to the Pope, and the leading statesmen and politicians are at best but passive Catholics and often are avowed Rationalists. The Roman populace is satisfied, and as they stand by listening to the falling walls of old and mediæval Rome, and cheering the edifices of the new city as they rise, each cheer clearly says, "The temporal power of the Pope is forever at an end!"

Tuesday, April 29.

—*Times of India*; Lahore, 28: The 45th (Rattray's Sikhs) at Jhelum have received orders to proceed to Sibi at once, fully equipped for field service. It is believed they will be engaged in the expedition which is to be sent against the tribes in the Zhob valley who have lately made attacks on railway workmen and others.

—A correspondent of the same says: If Bombay requires harbour defences, which I deny, in the absence of an enemy, so do all British ports similary situated—London, Liverpool, Glasgow, Hull, Bristol, Calcutta, Colombo, Penang, Singapore, Hongkong, Melbourne, Sydney, Adelaida, &c.

—*Indian Witness*: Abont five years ago a young man named *W. F. Oldham went from* Poona to America *ts seek a collegiate education*. He was followed by his young wife, and both husband and wife have succeeded admirably in their studies, and expect to graduate at the Boston University in the course of the present year. Mr. Oldham, meanwhile, has developed into a very acceptable preacher, and a gentleman from Boston informs us that he has filled the pulpit of a Congregational Church very acceptably for a term of eight months. When Mr. and Mrs. Oldham return to India they will devote themselves to missionary work, probably in the educational line.

—*Bombay Gazette*: The Right Rev. Dr. Mylne, Bishop of Bombay, officiated pontifically, and preached on Palm Sunday, at St. Agnes' Church, Kennington Park, London, one of those Ritualistic churches which have sprung up so generally of late years in the suburbs of London. The services at St. Agnes' are conducted according to Sarum Ritual, which is claimed to be the "Old English" order of worship as distinguished from that prescribed by the Roman Missal. The celebrant wore a chasuble, and the Bishop, who was placed on the north side of the chancel, supported by two chaplains and two acolytes, and who wore a handsome crimson velvet cope embroidered in gold, and carried his pastoral staff, pronouced the Absolution and the Benediction. The sermon was an appeal for aid to Church Missions in the diocese of Bombay. The clergy and most of the congregation carried branches or leaves of dried palm, which has now come into use on the Sunday before Easter in other than strictly Ritualistic churches in England, and it may be noted that on the previous day palm was profusely used at the funeral of the Duke of Albany, and was allowed to remain over Sunday, so that the branches served a double purpose. Bishop Mylne's visit is regarded with great interest among the High Church party in London, inasmuch as he has not feared, like some of his brother prelates nominally of the same theological school, to openly associate himself with the Ritual movement; and he takes part in the services as an expert, and not merely as a visitor.

—The Rev. S. Knowles, in the *Indian Witness*, describing a visit to the Devi Patan Mela:—

The temple of the female deity and its vicinity are only equalled in butchery and gore by the tomb of Mirza, a few yards off, daily washed with pig's blood. Both form a complete Aceldama. At the former, relays of sanguinary priests keep severing with their sharp, heavy-bladed *kukeries*, the heads from the quivering bodies of he goats and male buffaloes from morning till evening. This sickening carnage takes place over a sand pit, which is emptied and filled with fresh sand every morning. The devotee first takes the animal to be offered to an adjacent tank, and dips it three times in the foul water. The devotee pays two pice for dipping the doomed creature, and two pice for offering it. At the latter, or tomb of Mirza, another awful destruction of animals is witnessed. A number of blood-stained priests stand behind a stone in front of the temple, in readiness to relieve the one, who takes the sucking pig from the devotee, dashes its head upon the stone, and hands it back to the offerer, who rushes with the bleeding animal into the building to let the blood drop on the dishonoured shrine. In the evening time heaps of dead sucking pigs of a thousand each, may be seen, said pigs being sold off at a pice each to *koris* and other low caste Hindus. It was calculated that one animal a minute was sacrificed from sunrise to sunset of every day, for a week; thus not less than 4,040 animals were cruelly and uselessly immolated during the time we were present at this great pandemonium.

"Our manner of operation was the same this year as last. We rose in the grey of the morning to our bugle call, and met for prayer and consultation and counsel; then, when our hearts were strong and our faith as one man's, we sallied forth with banner flying and music playing, assured of victory. We chose a shady convenient place where we could operate without fear of being molested, and at the same time readily reach the great mass of the people. There we spread our carpet, conducted our services, and invited the worshippers of a gory deity to the loving arms of The Great Father. Sometimes we would march round and through the fair among the crowds, who had come with a view to the worshipping of mammon as well as to the worshipping of the particular deity at the *mela*; then we would be greeted with cries of, 'Here come the *padris* that fascinate and then make the people Christians!' Time and space will not permit me to write a detailed account of each day's work. Enough if we say that we had never less than 500 people at any one of our services conducted in the open *mela*, and that perfect order reigned, and the greatest attention was given throughout. At one time the people were so moved that they shouted as one man, with all the enthusiasm of devotees: '*Isa panth ki jai!*' (May the religion of Christ prosper!) and kept prolonging the shout for some time. The women, too, this year found their way into the listening crowds; and after the services would bring their children, place them at our feet, and ask for our blessing. At the close of every service one or two would respond to our call, come out, and be received before the whole assembly, either as disciples or inquirers. One noted *fugir*, a *kabir panthi* named *Mangal Das*, pressed out of the crowd, threw himself at our feet, and said that he surrendered body and soul to the Lord Jesus Christ. We baptized him and broke to him the bread of holy fellowship in the midst of the astonished people."

—*Overland Mail*, April 11th: Sir E. Baring believes that the slavery may be gradually suppressed—or rather that it may gradually die out in Egypt, by the adoption of the

measures which we used in India for the same purpose—namely, the refusal to recognise in the Law Courts the claim of one man over another's labour, or any right of ownership, so that in the event of a slave running away, the law would give no aid to his master to recover him. Of course no such law as this could be promulgated in Egypt until the present chaotic situation is at an end, and we have formally assumed a permanent protectorate.

A telegram has reached Paris announcing the massacre of five French missionaries and thirty catechists in the province of Than-hoa in Western Tonquin.

The Fathers of the Congregation of St. Basil have purchased for 10,000*l.* Beaconsfield Mansion, near Plymouth, where they propose to establish the College of St. Mary Immaculate for higher education of students for ecclesiastical, military, civil, and commercial positions. The establishment is intended to receive students from all parts of Europe.

The following has been received from a well known Hebraist at St. Petersburg:—"Dr. Harkavy, of the Imperial Library, has shown me some fragments of the Hebrew text of the Old Testament, written in characters quite different from those contained in all known manuscripts and inscriptions. These fragments were sent to him for investigation by a private person. Fuller details, with photographic reproductions of the fragments, will shortly be published by Dr. Harkavy."

Wednesday, April 30.

—*Times of India*: Extract from a letter of Gen. Gordon to a friend in England, March 11:

"This may be the last letter I send you, for the tribes have risen between this and Berber and will try and cut our route. We have lots of food, for five or six months; they will not fight us directly, but will starve us out. I have asked the Government to give me categorical orders what to do. I have told them that if they do not mean to relieve us there is no use waiting, and we had better evacuate at once. I have proposed to take all the black troops in the steamers up to the Equator, their home, and to send Colonel Stewart to Berber with the white troops, who come from Egypt. I should then go to the Congo *via* Bahr Gazelle and across the continent, but I fear that as the telegraph is just cut, I shall not get an answer to this telegram."

—On Sunday, the 20th instant, a tiger in passing through the village of Carmona (Goa) wounded seriously several men who met him on the way. He then entered a house, in which he was soon locked up, and afterwards shot dead by some young men.

—*Indian Chr. Herald*: We are glad to learn that some leading members of our community contemplate holding what we may regard as a meeting of welcome and sympathy for Miss Pigot. We need hardly say that we wish these brethren every success, and that the movement has our hearty support. In the history of missions in this country, no single woman, European or Native, has done, or at least attempted to do, so much as Miss Pigot, in the interests of the Native Community, both Christian and non-Christian. The Zenana agency employed under her and the efforts she put forth for female education were more extensive than those of any other Mission, and it is only becoming that the community in the interests of which she laboured so devotedly and so zealously should take some steps to assure her of their unabated confidence in her and welcome her back into the Society in which she held so prominent a position. Ever since the most cruel and malicious slanders were published against her, she withdrew from society, but now that these slanders have been proved to be baseless and utterly false, she should be asked to take her former place in it.

Thursday, May 1.

—*Times of India*; Bangalore 30: A private of the Oxfordshire Light Infantry stabbed a comrade on Sunday last in the face at the dinner table. The wounded man is doing well.

Rain is still badly wanted throughout the province. Small-pox and fever are prevalent in Bangalore and neighbourhood.

Same; Lahore, 30: The consecration and dedication of the new Episcopal Methodist Church took place last evening. The Church was full. A pleasing feature of the affair was the fact that members of all denominations, Salvationists included, joined in the ceremony. The ceremony, which was conducted by the Revs. Gilder, Taylor and Morrison, was most impressive. The site on which the church stands was given free by the American Mission. The church was built entirely from subscriptions of the community. A good collection was made.

—Small-pox in a bad form prevails at Rawul Pindee.

—The governing body of the Cathedral High School have elected Mr. T. A. Savage, head master of the Kurrachee Grammar School, to the head mastership of the Cathedral High School, vacant by the resignation of the Rev. Dr. Evans.

—*Bombay Gazette*: The first exhibition of the Alibag Free Church Institution was held in the hall of the school on Friday, the 25th April under the presidency of Mr. Alfred Keyser, Collector of Kolaba, when there was a large gathering of European and native officials and of the people of the town. The classes were presented in order from the lowest upwards, and the boys recited dialogues and poetical passages in English and Sanskrit which were much admired by the audience. After the distribution of the prizes by the chairman, who had liberally contributed towards the object, the superintendent, the Rev. Ganpatrao Navalkar, delivered an address, in which he gave a short history of the institution, remarking that it was an anomaly inasmuch as it was the only zilla school that was not governmental. It was, moreover, he said, emphatically the school of the people, as it was established, at the earnest and persistent desire of the people, to supply a deeply felt want, when all their efforts to have a Government school had failed, though they were supported by the local Municipality and the educational officers of the district.

The chairman expressed great satisfaction at the proceedings he had witnessed, and thanked Mr. Ganpatrao for the pleasure he had provided for them. He remarked that the school had been spoken of as an anomaly by Mr. Ganpatrao, but he earnestly wished that there were more such anomalies.

—We are favoured with a copy of the *Indian Railway Traveller's Guide* for May, published at the Bombay Gazette Office. Price 8 annas.

Friday, May 2.

—Deaths last week, 492 None from cholera.

—*Times of India*: We are in the middle of another quarantine scare, which will cause the gravest inconvenience to all who are travelling from India to England as well as to our mercantile and shipping interests. On the 3rd ultimo the troopship Crocodile left Bombay. There was no cholera here when she left, and there is no cholera now. There were no traces of cholera on board until after Suez was passed on the 15th ultimo. Then, however, the soldiers were allowed, as is customary, to buy any rotten fruit the bumboatmen pleased to bring alongside. The result was quickly seen. On the 17th one case of cholera was reported, and other cases were rumoured. The scare began; and India has now to bear the burden of a disaster that was really incurred in Egypt. On the 19th quarantine was imposed at the Egyptian ports against all vessels coming from Calcutta. On the 22nd the Spanish ports declared quarantine against all vessels coming from India. On the 25th the Egyptian ports declared quarantine against the whole littoral between Rangoon and Madras; and on the 27th this was extended to all vessels coming from Bombay. Italy then took up the cry, and quarantine was declared at all the Italian ports against all Indian vessels. On the 30th even Malta declared five days' quarantine against ships from India. The whole scare has, of course, been due to the eight cases, six of which proved fatal, that occurred on board the Crocodile, between Suez and England.

—Same: We learn that Dr. Carter has succeeded in finding the cholera-bacillus of Koch, and will demonstrate its presence at the Medical and Physical Society.

—Rev. C B. Ward in the *India Methodist Watchman*: Leaving Secunderabad we found ourselves at Bolarum a little more than six miles away at 1 A. M. We concluded to lie down under a tree for a few hours sleep and resume journey in the early morning. As we spread our blanket beneath the banyan tree we were conscious of a severe cold on the lungs. We went to sleep About two hours later we were awakened with the most suffocating sensations of severe asthma. Breathing was extremely painful; lying down was impossible and fever seemed imminent if nothing worse. We walked the road for a few minutes in vain for relief. It seemed clear that in this state we could not go on our journey and might be severely ill. Our suffering for about twenty minutes was intense. Severe coughing set in which tore the lungs painfully. In our sudden affliction we fell upon our knees and pleaded with Jesus for a perfect cure at once. God gave by the Holy Ghost liberty of faith uncommon. This promise came forcibly to mind. "Whatsoever ye shall ask in my name I will do it." Coughing almost prevented audible prayer when we knelt first. But how shall I praise the prayer-hearing Jesus. In less than two minutes as I prayed, coughing ceased, the pain left my lungs, the suffocating sensations departed utterly—all feeling of tightness loosened up in my chest, the feverish feeling took flight, pain fled from my head and praising God I fell in three minutes more into a sweet intensely refreshing sleep to awake at break of day without the slightest trace of any cold or the customary consequences of a cold. I generally suffer in my lungs a week or more in cases of taking cold, in some cases severely. One week has now passed. I was that night in answer to prayer perfectly saved in a minute of time by the loving Jesus from the cold and all its consequences so far as I know. I started out in this testimony thinking to hide behind a "we." But I cannot do so. Praise God through Jesus Christ by the Holy Ghost for this remarkable sudden answer to prayer. This word of testimony may encourage some other sufferer to look to Jesus as I did in a needy hour.

Selections.

THE STORY OF THE TEMPERANCE CRUSADE.

The close of the first decade of the temperance movement among women, commonly termed "The Ohio Crusade," was commemorated in some appropriate way in nearly all the considerable towns and cities the country over, just at the end of Old Year. Most of our readers are quite familiar with its initiation—so marked by the providence and favor of God. And to-day its force has not subsided. Far otherwise. The active effort of women is an element of strength and persistence which promises success to the cause, despite all minor differences, and even serious and unlooked for hindrances in some parts of the country.

Those perfectly familiar with the movement, we are sure will like to read, and read again, the following simple and thrilling story of how the Hillsboro women initiated the work on the ever memorable morning of Dec. 23, 1873:

In Fredonia, N. Y., the protest of women against the snares men legalize under the name of "saloons" and "sample-rooms" had begun, under the leadership of Mrs. Judge Barker. In Washington Court House, Ohio, Dec. 24th, noble Mrs. Carpenter led a heroic band to a far grander victory. But the first eddy of that Whirlwind of the Lord, the Woman's Temperance Crusade, began in Hillsboro, Ohio, Dec. 23, 1873. By common consent of her sisters in the united churches of the village, Mrs. Eliza J. Thompson was chosen to lead the first visit to a saloon. "The first Crusader" was a gentle mannered lady of sixty years. She is a wife, mother, and grandmother, loving and beloved. She is the only daughter of Gov. Trimble, than whom Ohio never had a chief magistrate more true.

Nearly forty years before, she had accompanied that noble father when her went as a delegate to the earliest national temperance convention, which was so small that its opening meeting was held in the dining-room of a Saratoga hotel of that period. Going with him to the door of this dignified assembly, where the white cravats of the clergy were a feature of prominence, the timid Ohio girl whispered "O papa, I'm afraid to enter; those gentlemen may think it an intrusion. I should be the only lady, don't you see?" Upon this the Governor replied: "My daughter should never be afraid, even if she is alone, in a good cause:" and taking her by the arm, he drew her into the convention.

It is worth while to preserve in her own language the account of that strange "call" which came to Mrs. Thompson in 1873. She wrote it out for a near friend in the following words:

"On the evening of Dec. 22, 1873, Dio Lewis, a Boston physician and lyceum lecturer, delivered in Music Hall, Hillsboro, Ohio, a lecture on 'Our Girls.' He consented to give another lecture on the 23d, a free lecture on Temperance.

"I did not hear Dio Lewis lecture, because of home cares that required my presence, but my son, a youth of sixteen, was there, and he came to me upon his return home and in a most excited manner related the thrilling incidents of the evening—how Dr. Lewis told of his own mother and several of her good Christian friends uniting in prayer with and for the liquor sellers of his native town until they gave up their soul-destroying business, and then said, 'Ladies, you might do the same thing in Hillsboro if you had the same faith'—and turning to the ministers and temperance men who were upon the platform added, 'Suppose I ask the ladies of this audience to signify their opinions upon the subject?' They all bowed their consent, and fifty or more women stood up in token of their approval. He then asked the gentlemen how many of them would stand as 'backers,' should the ladies undertake the work, and sixty or seventy arose. 'And now, mother,' said my boy, 'they have got you into business, for you are on a committee to do some work at the Presbyterian Church in the morning at nine o'clock, and then the ladies want you to go out with them to the saloon.'

"My husband, who had returned from Adams Country Court that evening, and was feeling very tired, seemed asleep as he rested on the couch, while my son in an undertone had given me the above facts; but as the last sentence was uttered, he raised himself up upon his elbow and said 'What tomfoolery is all that?'" My son slipped out of the room quietly, and I betook myself to the task of consoling my husband with the promise that I should not be led into any foolish act by Dio Lewis or any association of human beings. But after he had relaxed into a milder mood, continuing to call the whole plan, as he understood it, 'tomfoolery,' I ventured to remind him that the men had been in the 'tomfoolery' business a long time, and suggested that it might be 'God's will' that the women should now take their part. (After this he fell asleep quietly, and I resumed my Bible reading.) Nothing further was said upon the subject that had created such interest the night before until after breakfast, when we gathered in the 'family room.' First, my son approached me and gently placing his hand upon my shoulder in a very subdued tone said 'Mother, are you not going over to the church this morning?' As I hesitated, and doubtless showed in my countenance the burden upon my spirit, he emphatically said, 'But, my dear mother, you know you have to go.' Then my daughter, who was sitting on a stool by my side, leaning over in a most tender manner, and looking up into my face, said 'Don't you think you will go?' All this time my husband had been walking the floor, uttering not a word. He stopped and placing his hand upon the family Bible that lay upon my work-table, he said emphatically, 'Children you know where your mother goes to settle all vexed questions. Let us leave her alone,' withdrawing as he spoke, and the dear children following him. I turned the key, and was in the act of kneeling before God and His 'holy word' to see what would be sent me, when I heard a gentle tap at my door. Upon opening it, I found my dear daughter, with her little Bible open, and the tears coursing down her young cheeks as she said 'I opened it to this, mother. It must be for you.' She immediately left the room, and I sat down to read the wonderful message of the great 'I Am' contained in the 146th Psalm.

"No longer doubting, I at once repaired to the Presbyterian Church, where quite a large assembly of earnest people had gathered.

"I was at once unanimously chosen as President (or leader); Mrs. Gen. MacDowell, Vice. President; and Mrs. D. K. Finner, Secretary of the strange work that was to follow.

"Appeals were drawn up to druggists, saloon-keepers, and hotel proprietors. Then the Presbyterian minister (Dr. McSurely) who had up to this time occupied the chair, called upon the chairman-elect to come forward to the 'post of honor,' but your humble servant could not; her limbs refused to bear her. So Dr. McSurely remarked, as he looked around upon the gentlemen: 'Brethren, I see that the ladies will do nothing while we remain; let us adjourn, leaving this new work with God and the women.'

"As the last man closed the door after him, strength before unknown came to me, and without any hesitation or consultation I walked forward to the minister's table, took the large Bible, and opening it, explained the incidents of the morning; then read and briefly (as my tears would allow) commented upon its new meaning to me. I then called upon Mrs. Mc Dowell to lead in prayer; and such a prayer! it seemed as though the angels had brought down 'live coals' from off the altar and touched her lips—she who never before heard her own voice in prayer!

"As we rose from our knees, I asked Mrs. Cowden (our Methodist minister's wife) to start the good old hymn 'Give to the wind thy fears' to a familiar tune, and turning to the dear women, I said; 'As we all join in singing this hymn, let us form in line, two and two, the small women in front, leaving the tall ones to bring up the rear, and let us proceed to our mission, trusting alone in the God of Jacob.' It was all done in less time than it takes to write it; every heart was throbbing, and every woman's countenance betrayed her solemn realization of the fact that she was "going about her Father's business."

"As this band of 'mysterious beings' first encountered the outside gaze, and as they passed from the door of the church and reached the street beyond the large churchyard, they were singing these prophetic words—

"'Far, far above thy thought,
His counsel shall appear,
When fully He the work hath wrought
That caused thy needless fear.'

"On they marched in solemn silence up Main street, first to Dr. Wm. Smith's drug store. After calling at all the drug stores, four in number, that pledge being signed by all save one, they encountered saloons and hotels with varied success, until by continuous, daily visitation, with persuasion, prayer, song, and Scripture readings, the drinking places of the town were reduced from thirteen to one drug store, one hotel and two saloons, and they sold 'very cautiously.' Prayer meetings were held during the entire Winter and Spring every morning (except Sunday), and mass meetings in the evenings, at the Methodist church one week and at the Presbyterian the next. This is in brief, the story for which you have asked."—(*N. Y. Ev.*)

DR. CHADBOURNE'S DYING WORDS.

Dr. Paul A. Chadbourne, Ex-President of Williams College, was attacked with illness in the rail car, and on arriving in this city was taken to the residence of a friend, where he lingered ten days, and died, February 23rd, 1883. His last days and hours were marked by extraordinary experiences, which should be placed on record among the wonderful manifestations of God to his people on the approach of death.

During his sickness, from time to time, as he was able to speak, he made remarks like the following:

"Oh, what a blessing, that in this world there is no immortality."

When his family came, he smiled on them, and said: "My cup runneth over." When asked if it was because *they* had come, he said, "*For every* thing."

His thirst had been terrific, but only a few drops at a time could be given him.

When he knew that he was going to die, he said to the doctor: "Is there any objection now to my having all the water I want?" And later, after he had talked long and wonderfully to his family and friends, he said, "Now give me a little water of this *earthly* paradise to drink."

To his son he said: "What more can I say to you, than my mother said to me, when she lay dying?" (She died when he was only thirteen.) He then repeated her instructions for a holy life.

The six days that followed the arrival of his wife and children were filled with alternate hope and fear. He said: "Tell me what the decision is; it can do me no harm. I know that this world is not my home." Later, when he knew all hope had gone, he said: "Go right on—doing for me just the same, pray and work, as dear Dr. Gale said, when he found he must give up working for his people, 'Deal tenderly with me, oh! my people!'"

On Thursday he lay in a semi-conscious condition, with eyes half closed and breathing heavily. The doctors giving no hope of his speaking again, and the family thinking every hour would be the last; after four hours of such profound slumber, there was a slight movement of the lips. Could it be possible that the life was to be restored? Loved ones moistened the parched lips, and at length he was able to swallow a few drops, and his wife repeated the text: "Thanks be to God which gives us the victory through the Lord Jesus Christ." The parched lips answered, "Yes." Suddenly, all his strength of thought and utterance returned, and "those looking at him stead-fastly beheld his face as it had been the face of an angel." And he spoke like a prophet. He was unable to move his body, but his arms were lifted as if in blessing, or as if to grasp the glories revealed to him. The face was transfigured with a reflected glory unspeakable. And he spoke of the wonders

of God's universe, and of the plan of salvation. Visions passed before him of God's glory and Christ's love—of heaven. His voice was like a silver trumpet—loud, clear, wonderful; it would have filled a church, as he exclaimed, "Oh, the *agony* of Calvary! My God! was it for *one? Yes for one,* but sufficient for all!" "Oh my God! give me strength to show forth thy glory!" "Oh the blessedness of hearing Christ say, '*thy sins are forgiven thee,*' and this is possible *for every one!*"

"Is it possible that I am about to be permitted to join in that new song!" and he chanted, "Worthy the Lamb." Texts were repeated to him, and he responded, or joined in them. One said to him, "There shall be no more pain," and like a response, he answered, "No pain—no sorrow," "no sorrow, no crying—no disappointment"—"Perfect rest"—"Perfect rest"—But perfect activity." "Oh, yes"—"No tears." Again he said, with smiles, "No tears in heaven." Dr. Woodbridge knelt and prayed, and President Chadbourne followed him perfectly, and joining in the prayer with shouts of joy and triumph. He recognized those about him, and drew his son's face to his lips and kissed him, and kissed the others of his family. The glory filled the room. Then he fell again into deep sleep, which lasted until his death—the next noon.

When the end came, the eyes which for so many hours had been closed, opened and looked up, "transfixed with wonder, love, and praise."—*(N. Y. Observer.)*

THE PLACE OF POWER.

By a simple induction of the facts in connection with our Lord's ministry and that of the apostles and first Christian ministers of the word, we have seen several things to be true. First, that power belongeth to God, and that the Holy Spirit is the great agent of it in the Godhead. Second, that the Gospel of God concerning his Son Jesus Christ can only be made efficient in the salvation of men when it is accompanied with the power of the Holy Spirit. Third, that this power goes not so much with the word as with the minister of it. Fourth, that Jesus himself affords us the first illustration of the method of the operation of this power in that his whole ministry on earth was prosecuted by means of this power which was given to him as the "servant of God." Furthermore, that he explicitly charged his disciples, who were to preach his Gospelamong all nations and people till the end of the days, that they must not undertake it until they were "endued with power" even as he was; and, lastly, we have seen that, when they were so endued, they were both faithful and bold in their preaching, and that mighty results followed their words. We fairly conclude that the general absence of apostolic results in the present ministry of the word argues an absence of the power of the Holy Ghost with the ministers of the word. We assume that it is still, as ever, the will of God "that all men shall be saved"; that the Gospel is still the instrument of human salvation, and that the Holy Spirit is as ready and efficient as ever in his mighty work.

Our present inquiry is as to where the break is in the circuit of power. It is not in the Gospel itself; for we hold that it is fairly and faithfully preached; it is not in the failure of virtue in the finished work of Christ; it is not in withdrawal of the Spirit of God from the work of human salvation; it must be in the fact that the ministers of the word especially, and the whole Church in general, have lost their proper position before God. If we may borrow a word from natural law to illustrate a fact in spiritual life, we would say our insulation is defective; if not wholly, at least in great part. For we hold that where there is perfect insulation from the world on the part of the ministry and the Church, there will always be a mighty rush and flow of power wherever the word is preached.

Let us look at some of the historic facts in the case. Our Lord clearly taught that his kingdom was not of this world, and that the agencies and power by which it was to be extended were not of this world. He clearly taught his disciples that, by their union with him, they were separated from this world, not by bodily presence, but in spirit. He was the illustration of this principle himself, always in the very midst of men, the companion and friend of sinners, and yet "separate from them." The very condition of discipleship was and still is the denial and forsaking of the world as to its wealth, power, and pleasures. Self-denial and cross-bearing was and is the fundamental doctrine of practical discipleship. They were taught to look to the future for their treasure and rewards, and to the fellowship of the ever-present Lord for their joy and strength. If there is any one doctrine clearly taught in the word and throughout its entire pages it is that God's people are a separate people. In this separation they were ever assured of this presence and blessing; apart from it they were ever warned that their case would be woeful and full of disappointment and sorrow. In the old dispensation this favor was seen in temporal prosperity, while, under the present dispensation of the Spirit, the favor of God is seen in spiritual blessings and power.

If we look into the Scriptures for practical illustrations they are very abundant. For instance, it would be difficult to find a more perfect picture of separation than is seen in the position occupied by the apostles and disciples from the time of their first gathering, after the ascension of Christ, in that upper room at Jerusalem where they received their initial baptism of power, until the close of the apostolic age, where the Gentile Church is seen in a lapsed and worldly state, as set forth in the epistles to the seven churches in Asia. The gift of the Holy Ghost was the great power of the early Church. We find it coming to the disciples in a place of separation *from* the world and *to* the Lord.

The continuation of this power ever since is seen only where the place of separation is clear and distinct. The law of the spiritual like is separation. God's people first separated from the dead religious world at Jerusalem. The testimony of the early Church was one of life for a world to come. It gathered both its testimony and its life about a risen Christ. It did not study to made peace with the world, or how to adjust itself to its surroundings, but it steadily testified against it and called upon the people of God to break with it. The doctrine of Jesus Christ is not the conversion of the world, but conversion *from* the world to God. The Church occupied the same place and took up the same testimony in the pagan world. She first lost her power when she sought to accommodate herself to the world; and finally sunk into superstition and death when she forsook her heavenly bridegroom and made an adulterous marriage with Cæsar. Her first great awakening was from the sleep and death of the ensuing Romanism. This began in the separation of a few from the false and apostate Church and the world to God, taking up a testimony against both. The echoes of this great truth are heard in every week of prayer, in every assembly of God's people who look for revival. But no spasmodic and feeble measures will answer. If we are to have power again in the Church of God there must be a moving into position. We believe it must begin among the ministers of the Church. Earthly place and power, earthly position and rewards, popularity and applause from man, and even ecclesiastical success as motives or ends must be cast down as unclean and carnal, and a real inward separation to God from the world and to the Gospel of his Son is the place into which we must move if we are to be endued with power.

A fearless study of the book of the Acts of the Apostles, as setting forth the fundamental law of the life of the Church of God, the condition of power and "much fruit," would, we believe, lead many of us to see that we are not in our true place before God. We are not in the place where the Holy Ghost can use us. He will not, he cannot use a ministry or a Church that is not in a place of separation. As well try to force the electric current along a non insulated wire as to expect the power of the Holy Spirit to flow through a worldly Church or ministry. We study and magnify the life and work of Paul, and many of his spiritual successors in all ages; but who among us are ready to take the place of Paul and those worthies (who are the Church's earthly glory), in their self-forgetful separation to God for the sake of Christ and his Gospel? It is not in our heart nor purpose to lay a charge of worldliness and compromise against the Church or the ministry: but we are bound in faithfulness to make a study of the facts and lay them before our readers, with earnest prayer, both for them and ourselves, that we may know the will of God and do it.) —*(Independent.)*

BISHOP ASBURY. 1784

As superintendent, or "general assistant," his time was not occupied as is that of the bishops of our Church to-day. There were only two annual conferences in a year, and these were only two divisions of one, held in different sections of the country for the convenience of the preachers. Nor was he engaged simply in tours of inspection, which might have been so arranged as to allow him to consult his convenience in traveling. He coupled with the work of general supervision the systematic preaching of the Gospel, filling appointments at such intervals as often forced him to make long and perilous journeys without regard to conditions of weather or of health. A brief record of his travels during a few months, taken from his journal, will serve to illustrate the hardships he was called to endure, and the nature of his work. For this purpose we select the period between the close of the last conference in Baltimore, May 27, 1783, and the end of March, 1784. Immediately after the conference he began his journeys, first southward into Virginia; thence northward through Maryland and New Jersey to New York; thence again southward through New Jersey, Delaware, Maryland and Virginia, into North Carolina, where we find him in March about to return again on his northward tour early in April. In all these journeys he goes through the several circuits looking especially after the most needy and neglected portions of the work, and preaching often in barns, private houses and other most inconvenient places. It should be remembered that the country was new and sparsely settled; that the roads were often almost impassable and streams were unbridged; and that he traveled on horseback.

We make the following extracts from his journal:

June 2. Preached at Cromwell's on my way to Calvert; thence rode on through dust and heat to W——'s; I found my old friends tender.

Rode to Mrs. Henelissis—a few poor people and negroes, and the minister, Mr. Gates, from Annapolis, attended. I was as close as I could well be. * * * * I went alone to the silent woods, and my soul was much melted in prayer; entreating the Lord to go with me and preserve me through all my weary journeys.

Friday, 6. I rode to Childs'; was close and pointed.

Sunday, 8. I have been well exercised, although I am not so weary as I expected. I have preached three times, and the weather is very warm. * * I visited Sister R—y, sick with

putrid fever; prayed with her, and trusted God with my safety from infection; but I beheld such cruelty to a negro that I could not feel free to stay; I called for my horse, delivered my own soul and departed.

Sunday, 15, Rode to Bennett's chapel, a pretty octagon house built of logs. There was an insensible but attentive people.

Virginia—*Wednesday*, 18. After preaching at Shepherdstown I rode to Boydstown and rested one day.

Saturday, 21. Preached to a few people at Winchester. For several days past I have had to ride the whole day, and to preach without eating, until 5 or 6 o'clock in the evening except a little bisquit; this is hard for man and horse.

July, 13. Preached at I. Hite's at 10 at W. H——'s at 12 and at W——'s at 4 o'clock; all these were funeral discourses.

Friday, 25. I felt weak yet spoke closely to a few people. Thence I rode to Paup's, where I fell sick, and became too weak for service. I went alone into the fields and poured out my soul to God.

Notwithstanding this illness we find him on Saturday and Sunday attending a quarterly meeting near Little Yorks, in Pennsylvania, and, though still "indisposed and dejected," daily moving on in his journeys and preaching, until, two weeks later, Aug. 9, he is in Philadelphia, where he spends about ten days laboring incessantly. On the 25th he reaches New York. He leaves the city Sept. 1, and we soon find him on his journey southward. On the 11th he was at Egg Harbor, N. J. Here he writes:

Sunday, 14. I injured myself by speaking too long and too loud. I rode seven miles, got wet, had poor lodgings, with plenty of mosquitoes; next day, poorly as I was, I had to ride seventeen miles, and spoke while I had a high fever on me. I laid me down on a plank—hard lodgings for a sick man.

Tuesday, 16. Rode fifteen miles; could hardly preach: my subjects yesterday and to-day were, Paul to Titus ii, 2-12, and 1 Peter iv, 18.

Sunday, 21. I had a wild chase—first to New Englandtown; but their minister had warned the people against hearing us: thence to Cohansey; here Mr. Vantull had appointed to preach at the same hour, although my appointment had been given out some time before; arriving, however, before him, I preached in the court house—and cleared out; those who remained met with hard blows.

Monday, 22. In the evening at Salem; a number of Friends attended and were serious.

On he passes through Delaware and Maryland and Virginia, meeting with his usual experience. In January he is in North Carolina. Here he writes:

Sunday, 11. I had five hearers besides the family; we then rode through rain and snow to brother Seward's.

Monday, 12. On my way to I. Malone's my horse fell on the ice and caught my leg under him: I had some bread in my great coat side pocket that was under me in my fall, which made it worse, and I hurt my knee too. I had presence of mind and prayed as I fell. The snow being deep saved me much from danger.

Tuesday, 13. I preached.

Thursday, 15. After preaching at Easter's I rode to Tignal Jones's: his wife had waded through deep waters. I have spent some time in Mecklenburg circuit: but such has been the weather that I have had but few hearers. We tried to cross Stanton river at Owen's ferry, but could not for the ice; we then had a long, cold ride to Cole's ferry, and here we got over. We lodged where he had nothing to eat or drink but a little toast and water: I went shaking as bad as if I had an ague on me. After riding some miles to Halifax Court House, about 12 o'clock in the morning I had some coffee for my breakfast.

Saturday, 31. Preached at a church, and held a love feast: My toe, which has been inflamed for some time past, is now very troublesome. Sister Martin's kindness has been a plaster for all my sores.

He is obliged to halt for a few days on account of the affliction above referred to, and suffers not a little. But after a little the record is resumed as follows:

Sunday, 22. Preached at the funeral of Absalom Bostwick's daughter.

Monday, 23. Preached twice: began to fear I should stop again—my foot swelled, and my toe inflamed.

Tuesday, 24. Rode forty miles—next day preached to fifteen people.

Thursday, 26. Rode to Hillsborough. The snow was deep—the street dirty—my horse sick—the people drinking and swearing. I endeavoured to preach on "A man's gaining the whole world" etc.

The few entries for March are unusually cheerful and indicate an experience of less than the usual amount of hardship and of more than the usual amount of encouragement. It closes with a mention of his preaching at "Jones Chapel—a better house than I expected to have seen built by the Methodists in North Carolina."

Thursday, March 4th, is an entry which illustrates his habit of reading. Frequently he makes mention of some book which he has read, in a manner which indicates not only that he was accustomed to use his leisure moments in reading such profitable books as he found in his journeys, but also that he had the power to read rapidly and to gather into his memory the contents of a work by a hasty perusal of the same. The entry referred to is as follows:

Thursday, March 4. Preached at Browder's, and then hasted to the widow Kembrough's. Here I was wonderfully entertained with a late publication by Silas Mercer, a baptist preacher, in which he has anathematized the whole race of kings from Saul to George III. His is republicanism run mad. Why afraid of religious establishments in these days of enlightened liberty? Silas has beaten the Pope, who only on certain occasions, and for certain reasons absolves subjects from allegiance to their sovereigns; and if the nations of Europe believed the sweeping doctrines of Silas, they would be right to decapitate every crownod head, and destroy every existing form of Church government.

ONLY ONE FAULT.

I was riding through a bowery country town in Vermont, when I chanced to notice a concourse of people in the churchyard evidently encircling an open grave.

It was a warm day and I had ridden ten miles, and I drew the rein under some trees that arched the road, to allow the horse to cool and rest.

Presently a villager came toward me, and I said.

'There is a funeral to-day in your town?'

'Yes—Stephen. He was one of the largest hearted men I ever knew. We all owe something to Stephen.' Then he added in a tone of regret, 'He had but one fault.'

The light fell in pencil rays through the trees. I sat in silence enjoying the refreshing coolness.

The man resumed the subject: 'He had great abilities, Stephen had. We sent him to the legislature three times. They thought of nominating him for Governor. But,' he added sadly, 'Stephen had one fault.'

I made no answer. I was tired, and watched the people slowly disperse, leaving the sexton to his solitary work.

'A very generous man Stephen was. Always visited the sick—he was feeling—when any one was in trouble. The old people all liked him. Even the children followed him in the streets.'

'A good man indeed,' said I indifferently.

'Yes; he only had one fault.'

'What was that?' I asked.

'Only intemperance.'

'Did it harm him?'

'Yes—somewhat. He didn't seem to have any power to resist it at last. He got behindhand and had to mortgage his farm, and finally had to sell it. His wife died on account of the reverse—kind of crushed and disappointed. Then his children, not having the right kind of bringing up, turned out badly. His intemperance seemed to mortify them and take away their spirit. He had to leave politics; 'twouldn't do, you see. Then we had to set him aside from the church, and at last his habits brought on paralysis, and we had to take him to the poorhouse. He died there—only forty-five. There were none of his children at the funeral. Poor man, he had only one fault.'

'Only one fault!

The ship had only one leak, but it went down. The temple had only one decaying pillar, but it fell.

'Only one fault.' Home gone, wife lost, family ruined, honor forfeited, social and religious principles abandoned; broken health, poverty, paralysis, and the poorhouse.

One fault, only one.—*Youth's Companion*

BREAKING THE SHELL.

We have been praying for some of the Lord's best known servants. My heart keeps saying continually, "would God all the Lord's servants were prophets," and that the power of God would rest on all his people. What a power for good we should be if God blessed each one of us according to his capacity. Oh, let us pray that God would use us all. Are there any here who have never yet been used of the Lord at all? I think you can not feel satisfied. It must be the instinct of your new-born heart to want to be a blessing to others. I do not think that you can coop a man up entirely to himself if God has made him a Christian. I find that some plants—large plants for instance—if they are put in pots they are not likely to get pot bound. I have one at home. It wants a larger pot. I tell you I know it, because without giving any notice, it just breaks the pot into many bits. It does not wait for any help. When it gets to a certain size and it wants more room it just breaks the pot all up. So I believe when the life of God is in the soul of man he is growing, and he breaks his pot up. He cannot be held in within any region. He wants more room. He breaks out somehow. Our brethren break out sometimes in very odd ways. They must be doing something for the Lord Jesus. You must not tell them what. If you tell them it might not happen to be the right thing. They must do it in their own way. I have heard of some water freezing inside a very hard shell. It burst the shell when it began to freeze. So it is when the heart begins to swell. It burst its shell. Some of our dear brethren and sisters have uncommonly thick shells, hard shells. I have heard of hard shelled Baptists, and I think I have met with some. They are so quiet and retiring and diffident. Let them grow. Let them burst their shells. They can not help it. They will be doing something one of these days, and they will become as improper as some others. They must somehow manifest the life that is in them by seeking to glorify our Lord and Master Let us pray for universal baptism of the church of God, that all the people of God may be baptized with the Holy Ghost and with power.—*Rev. C. H. Spurgeon.*

TELEGRAPHIC NEWS.

London, April 24th: In presenting the Budget to the House of Commons this evening, Mr. Childers stated that the revenue for the ensuing financial year is estimated at £35,562,500, and the expenditure at £85,312,500. The national Debt is to be reduced by £3,000,000. In order to meet the deficiency caused by light gold coinage, the right hon. gentleman said he proposed to issue ten-shilling pieces containing nineteenths (? nine-tenths) part of gold to the present half sovereign. A reduction of interest in the National Debt will be effected either by the redemption of the 3 per cent. Consols at par, the substitution of 2¾ per cent. Consols to be issued at 102 and redeemable in 1905, presumably at par; or by the substitution of 2½ per cent. Consols to be issued at 100. Mr. Gladstone, in reply to a question in the House of Commons this evening, said that both the country and the Government recognized their obligation to secure the safety of General Gordon and that her Majesty's Ministers are prepared to fulfil that obligation if required. The French press today contain articles claiming that France should have her share of influence in the administration of Egypt.

Shanghai, 24th: It is reported that Prince Chung has committed suicide,

London, 25th: The *Daily News* publishes a paragraph this morning, stating that the British Government have sanctioned an expedition to Berber. The paragraph further states that the British troops dislike the prospect of the expedition, and that much sickness prevails amongst the men of the 35th Regiment at Assiout.

Alexandria, 25th: The Egyptian Sanitary Commission have imposed quarantine upon all vessels arriving from the littoral between Madras and Rangoon.

The Hague, 25th: The First Chamber to-day passed the Bill to demonetize twenty-five million florins of silver, if necessary.

Cairo, 26th: Great consternation prevails amongst the inhabitants of Suakim in consequence of the near approach of Osman Digma who, with his followers, is only seven miles from the town. Her Majesty's ships Briton and Ranger have, however, taken every precaution against an attack, and are prepared for every emergency.

London, 27th: The statement made by the *Daily News* last Friday that the British Government had sanctioned an expedition to Berber turns out to be untrue. Her Majesty's Ministers, in reply to the suggestion of the Egyptian Government on the subject, have stated that the proposed expedition is at present impossible, and that it could not start for four months.—The Governor of Berber has been authorized to withdraw the garrison, if possible.—An abortive explosion of an infernal machine took place in the barracks at Dublin yesterday. A magisterial enquiry into the occurrence is being made.

Cairo, 27th: The Governor of Berber has commenced the evacuation of the town. The inhabitants are escaping northwards. The majority of the troops of the garrison have fraternized with the insurgents.

Suez, 27th: Twenty-four hours' quarantine has been established here on all vessels arriving from Bombay.—H. M. Troopship Euphrates has passed the Canal, homeward bound.

London, 28th: It has transpired in the course of the magisterial enquiry into the explosion of the infernal machine at Dublin barracks on Saturday that plans for a rising were in contemplation. A number of arms concealed in the barracks garden have been unearthed. The prisoners, who have been arrested on suspicion, have been remanded.

Belgrade, 28th: The Imperial Prince of Austria, having been *feted* here for several days, has left for Vienna.

London 29th: The French Government are raising difficulties with reference to the proposed conference on Egyptian finances, and demand that the whole Egyptian question should be brought under discussion.—The Prince and Princess of Wales and family left here for Darmstadt yesterday.

Cairo, 29th: Osman Digma threatens to advance on Assouan.

London, 30th: A detachment of the 1st Royal Marines is under orders to sail for Alexandria to reinforce the garrison there.—Five days' quarantine has been established at Malta on all vessels arriving from India.—All the Powers except France adhere to the proposal for a Conference on Egyptian finances as suggested by the British Government.—Eight privates have been attacked with cholera on board the troopship Crocodile since the vessel left Suez, and six of the cases proved fatal.

Darmstadt, 30th: The wedding of the Princess Victoria, of Hesse, Darmstadt, and Prince Louis of Battenburg was celebrated here today, the Queen of England, the Prince and Princess of Wales and family, and the Imperial Prince and Princess of Germany being present at the ceremony. A banquet followed in the evening, which the Queen, however, did not attend, owing to the death of the late Duke of Albany.

Paris, 30th: France has agreed to the proposal of an Egyptian Conference, but demands that the discussion shall not be limited only to the financial condition of the country.

Cairo, 30th: The Governor of Berber still holds the town, and is again asking for assistance.

Portsmouth, 30th: H. M.'s Troopship Crocodile arrived here from Bombay yesterday.

London, May 1st: The House of Commons last evening threw out on the second reading the Bill for legalizing cremation.—Advices received here from Canada state that powerful dynamite cartridges with fuses attached have been found in the basement of the Parliament-house at Toronto. Great excitemen prevails.

PASSENGERS SAILED.

Per Str *Clan Macgregor*, 28:

For Liverpool—Mr Sandford, Mrs Seddon, Master Seddon, Mr and Mrs Beynon, Master Beynon and infant, Mr W Pickering, Mr G Robinson, Mr and Mrs Goodliffe, Capt W P Kennedy, Capt Johnson, Mr W W Barr, and Mr Arthur.

Per Str *Berenice*, 29:

For Brindisi and Trieste—Mr. and Mrs E Boeck, Mr Th Koffer, Mr A Faber, Mr and Mrs R Scott and two children, Mr J Janni, Mr Moyer and child, Mr Wellich, Mr K D Vrionis, Dr A Fuhrer, Mr C Willnecker, Mr H Wermcka, Mrs Goldstein, a lady and two infants, Mr Mr E Janni and Mr Binney and a gentleman.

Per Str *Manella*, May, 1:

For Naples and Genoa—Mr and Mrs F B Mulock, child and two infants, Col and Mrs M M Prendergast, Mrs Stead, Miss Murray, Rev E J Hubbard, Mr J R Weber, Rev and Mrs R Walker, Mr and Mrs John Jardine, Mrs A Tucker, Mr C P Carmichael, Miss Carmichael, Lieut Wylly, Rev and Mrs J Stuart, Major J M W Von Beverhoudt, Mrs Jennings and child, Mr C Hinton Moore, Mr Edmond Charpie, Mr and Mrs D'Agostino, Sigr T Gagliardi, Mr L Singer, Dr S H Browne, Mr A B Easton, Mr John Burn, Mr Wm Schuzi, Mr and Mrs Rich, Rev B Brunesson and Mr W T Hutchins.

Per P and O Str *Indus*, 2:

For London—Mrs Bulman and child, Miss Bulman, Mr and Mrs Pearson and child, Mr and Mrs D W Campbell and child, Mr J Sugden, Mr J Hopwood, Sister Gertrude Mary, Mr Manzi and two attendants, Mr E Robson, Mr and Mrs L Clark, Mrs Black and child, Mr and Mrs J Darling, Miss Sarah Ash, Mr F Simpson, Dr McLaren, Mrs P Keiffe and infant and Mr D M Patten.

For Brindisi—Rev and Mrs Muller, Mr and Mrs Fachiri, Dr J Burgess, Capt Donald Robertson, Major and Mrs Bullock, Major A Tower, Mr C C Philpot, Mr W A Happell, Capt Donald, Lieut Little, Mr E Grey, Mr D J Burbridge, Mr H P Mulock, Mr J P Coy, Mr Steedman and Mr Wilson.

For Venice—Dr R Glynn Griffiths, Major and Mrs T Walker and two children, Mr C Muller, Mr Fitz Breting, Mr and Mrs Steiner and child, Mr W H Nebel, Mr J R Mallet and Mr J Anderson.

For Marseilles—Mr J Hulson, Mr G A Tweedy, Brig Genl Wilkinson, Mr and Mrs J G Russell, Mrs R Dacy Spedding, Mr J W Smith, Mr J S Attfield, Mr G R Tidy, Lt-Col A Bibby, Mr C Brereton, Rev Father Black, Dr and Mrs Kennet and child, Mr D B Lindsay, Mrs Shepherd and two children, Mr W Foxton, Mr Allen Shuttleworth, Mr Robert Booth, Rev H C Squires, Mr J Campbell Young and Mr Forbes.

For Aden—Capt J S Frith.

PASSENGERS ARRIVED.

Per P and O Str *Hydaspes*, 28:

From London—Mrs Hovelock and infant, Col Ross, Lieut Lowndes, Mr and Mrs E B Carroll, Miss Wiltshire, Mr Cavall, Mr and Mrs Black, Mr Ward, Capt and Mrs Hardy, Capt J S Wood, Lieut Woodroffe, Mr Hindmarsh, Mr Case, Mr D Gilman, Lieut and Mrs J S Gowans, Mr J Brooks, Mr and Mrs J Bristow, Mr Charles, Lieut C P Egerton and Lieut Weldon.

From Venice—Mr Reinhold.

From Brindisi—Col Tucker, Major Benson, Mr S Johnson and Mr Ritthertrop.

Domestic Occurrence.

DEATH.

TORRICKE—April 18, at Hydrabad Sind, of bronchitis, Michael John Torricke, Government Telegraph Department, aged 39 years.

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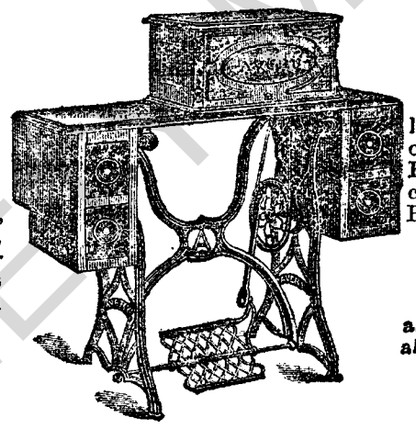

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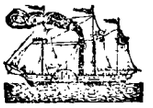

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